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tion is a simple one. As Paul made preparations for his second visit, he had the firm purpose of fulfilling his promise made in 1 Cor. 16:5-7. The conditions in the Corinthian community, however, made it seem desirable for him to make a short visit to Corinth instead of going first to Macedonia. This change he justifies in 2 Cor. 1:15. But the second benefit of which he speaks was not realized, because his experiences at Corinth convinced him it would not be well. He returned directly to Ephesus from Corinth, or went on into Macedonia, the latter course being the more probable.

### The New Testament Terms "Propitiatory" and "Propitiation."

The character of the language of the New Testament and its relation to the contemporary common-dialect Greek has in recent years received much attention. The researches of various scholars have made it clear that the Greek of the New Testament is not to be regarded as a sort of sacred tongue, but that it is essentially the vernacular of the time, and can be properly understood only when so considered. No one has done more scholarly or helpful work on this subject than Dr. Adolf Deissmann, who writes the leading article in the *Zeitschrift für neutestamentliche Wissenschaft*, Heft 3, on the meaning of the term *ἱλαστήριος*(v), *propitiatory*, *propitiation*, in the New Testament. *ἱλαστήριος* in all instances of the word yet known is an adjective of two, not of three, endings. It has two general meanings: (1) "propitiatory," "serving for propitiation;" (2) "expiatory," "serving for expiation." Which of these two general meanings is to be understood in a particular passage the context must decide.

In Hellenistic Greek, adjectives in *-ιος* and particularly in *-ήριος*, were frequently made into substantives, as the inscriptions show. Such a substantive is *τὸ ἱλαστήριον*, a term which appears frequently. Like the adjective, it also has the two general meanings, between which in any given passage the context must decide. The oft-repeated statement that *ἱλαστήριον* is always to be completed by *θῦμα*, and therefore must mean "expiatory offering" or "sacrifice," is not true. Where it should be so completed that meaning would hold good, but no instance has yet been cited where such a meaning is demanded by the context.

As a matter of fact, apart from the passages in the Septuagint in which *ἱλαστήριον* stands for the Hebrew *Kapporeth*, and apart from the *locus classicus* Rom. 3:25, *ἱλαστήριον* in heathen, Jewish, and Christian writings is used in six special senses: (1) propitiatory gifts or expiatory offerings to deities or the deity are most frequently referred to

(Cos inscriptions, Dio Chrysostom, Josephus, Johannes Kameniates); (2) Noah's ark (Symmachus, Gen. 6:15); (3) the altar ledge (Ezek. 43:14, 17, 20 (LXX), and the place of the altar (Sabas, d. 531 A.D.); (4) the altar (Hesychius, Cyril); (5) a church (Theophanes Continuatus, sixteenth century A.D.); (6) a monastery (Menander, sixth or seventh century A.D., Joseph Genesios, tenth century A.D.) With all these meanings the term *ἱλαστήριον* is found, and it appears that any object can be so designated, provided only propitiatory significance be attached to it.

The question as to the meaning of the term in the Septuagint is not so difficult as it has been made. The Hebrew word *Kapporeth*, which *ἱλαστήριον* translates, is found mainly in Exodus and Leviticus (besides Numb. 7:89 and 1 Chron. 28:11). Contrary to the ordinary view, which was also formerly the view of the writer, the word *Kapporeth* meant "lid (or covering) for the ark." But this cannot be maintained. As the facts indicate, the term is an abbreviation for some more original term, and means: "an instrument of cleansing or propitiation." It is related to the Arabic word *Kaffârat*, and both go back to a primitive Semitic conception of an article of propitiatory significance. This Lagarde saw long ago.

The usage in Philo, and in Heb. 9:5, conforms to what has been said concerning the Septuagint. The word also occurs in German, taken over from current Jewish usage in which it has the meaning already indicated.

What, now, is the meaning of the word *ἱλαστήριον* in the classical passage, Rom. 3:25? (1) It might be taken as the accusative of *ἱλαστήριος*, "whom God set forth as a propitiating or atoning one." But the adjective is seldom used, while the substantive is frequent; the substantive is much more probable also as regards the thought of the passage. (2) The connection excludes the following: (a) "mercy-seat" (so Luther); (b) "the propitiatory covering, or lid, of the ark." Nothing speaks in favor of this, while against it are the absence of the article and the strangeness of the figure which would describe the propitiatory covering as sprinkled with its own blood. (3) The connection allows either of the two following meanings: (a) "propitiatory sacrifice;" that Paul, so far as the thought goes, might so use the term appears from Eph. 5:2, but no other instance of this usage occurs; (b) "propitiatory gift;" this is the most frequent use of the term, especially as current in the Roman empire at that period, and it entirely suits the context of this passage; the crucified Christ is the

votive gift set up by God himself for propitiation of sins. It has been assumed here, as is generally held, that Paul by the phrase *ἐν τῷ αἵματι* refers to the crucifixion; but 1 Cor. 10:16 uses "blood" in a spiritual signification—a meaning which also fits Rom. 5:9; Eph. 2:13. If this is the sense to be understood here, the passage has its nearest parallel in 1 John 2:2.

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### The Present Vital Need of the Christian Church.

Under this title Rev. Teunis S. Hamlin, D.D., of Washington, D. C., contributes an article of more than usual value to the *Cumberland Presbyterian* of October 1. He says: The church, and especially its ministry, should evince the utmost faith in the truth. This does not mean a dogmatic faith in the church's creed as stating all truth, or even some truth in a final form; but instead confidence that truth, however and wherever found, is in its nature eternal; has nothing to fear from the most searching inquiry; on the other hand, courts such inquiry. It can hardly be doubted that the church has lost much by the absence of this spirit; is today losing much, for example, in the prevalent attitude toward modern Bible study. When such study began a few years ago to announce its conclusions, it was denounced as atheistic, infidel, hostile to the Holy Scriptures. It soon appeared that most of the scholars were devout and godly men against whom such charges could not lie; and that their work was prosecuted in the most reverent spirit, that, so far from trying to assail and overthrow faith in the Scriptures, they were laboring to re-establish such faith on secure foundations. The early alarm is passing. Christians are today quietly accepting as commonplace what ten or even five years ago they rejected with dread and horror. And their faith in truth and in God is not impaired, but vastly strengthened.

Still, thoughtful men want to see this change of attitude frankly avowed. They believe it argues lack of courage and ingenuousness when the church daily puts into practice that which she openly denounces; allows her ministers to teach and preach what officially she condemns. Thus, at heart many men who outwardly support the church lack respect for her. Certainly these men should be won, if possible. Merely as a matter of prudence, it is most important to win them. What will do it? No doubt many things are necessary, but one of the first is a frank, official acceptance of what is thus far established as true; and, far more, official attestation of the fact that the church fears no truth, but welcomes all, scholarly, scientific, social,